

47. 4. 56
THE
QUAKERS
Spiritual Court
PROCLAIM'D.

Being an exact **NARRATIVE** of two several Tryals had before that *New-High-Court of Justice*, at the *Peele* in *St. John's Street*; Together with the Names of the Judges that sat in Judgment, and of the Parties concern'd in the said Tryals: Also sundry Errors and Corruptions, in Principle and Practice among the **QUAKERS**, which were never till now made known to the World. Also a *Direction* to attain to be a **QUAKER**, and Profit by It. All which, with many new matters and things of Remark among those Men, are faithfully declared and testified.



By *Nathaniel Smith* Student in Physick, who was himself a *Quaker*, and conversant among them for the space of about **XIV. Years**.

L O N D O N,
Printed for *Langley Curtsis*, and are to be sold at his house near the *Vine* in *Wine-street* by *Hatton-Garden*.

THE OLIVERS Spiritual Court PROCESSION

The following is a list of the names of the
 persons who have been admitted to the
 Spiritual Court of the Church of the
 Universal Brotherhood of the World.
 The names are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.
 The names of the persons who have been
 admitted to the Spiritual Court of the
 Church of the Universal Brotherhood of
 the World are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.
 The names of the persons who have been
 admitted to the Spiritual Court of the
 Church of the Universal Brotherhood of
 the World are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.

1174:02

The following is a list of the names of the
 persons who have been admitted to the
 Spiritual Court of the Church of the
 Universal Brotherhood of the World.
 The names are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.
 The names of the persons who have been
 admitted to the Spiritual Court of the
 Church of the Universal Brotherhood of
 the World are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.

The following is a list of the names of the
 persons who have been admitted to the
 Spiritual Court of the Church of the
 Universal Brotherhood of the World.
 The names are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.
 The names of the persons who have been
 admitted to the Spiritual Court of the
 Church of the Universal Brotherhood of
 the World are given in the order in which
 they were admitted, and are arranged
 in alphabetical order of the surnames.

To the Right Honourable
GEORGE,
LORD DELAMER
 OF

Dunham-Massey, In the County Palatine of Chester.

My Lord,



Although the Author of the following
 Treatise doth give the World a good
 Account; concerning a Court-Spiritual;
 lately Erected among the men called
Quakers, by their own Usurped Prero-
 gative-Royal; yet I hear no News of
 any Court of Honour, held in that So-
 ciety, except that Sordid Principle
 and Practice of theirs be One, where-
 by they Arraigne, Censure, and Con-
 demn all Great and Honourable names,
 by which the King (the Cristall Fountain of Honour) is pleased
 to Dignifie, and distinguish many Noble, Reverend, and Worthy
 Persons in Church and State. Shall I therefore (my Lord) have
 leave to offer a few Words from the Scriptures of Truth, to these
 men in Justification of Titles, Gestures, and other Significati-
 ons of Honour; which I apprehend myself somewhat concern'd
 to do for these three Reasons;

1. That I might give you your due and proper Title (my
 Lord) not by way of Flattery and Compliment but accord-
 ing to Duty and Judgment. And

2. That these great Pretenders to Light (if possible) might
 be Enlightened, in the Point of Honour, which they have been
 Taught (but not of God) to dis-use, yea, to Dispile and Villifie.

3. That I may maintain the Honour and Reputation of True
 Religion.

The Epistle Dedicatory.

Religion, which doth not teach men to be Clowns, but is in Truth the best Breeding, and most exact Education in the whole World; teaching us how to behave our selves with Reverence and Godly Fear towards God, and with all due Respect to all men, especially to Superiours in Church, State, and Families. Let *Jacob*, a person of signal Piety toward God, and of very great Civility to man, be well weigh'd by those that profess themselves to be his Seed

Moses in his first Book called *Genesis* in the 32 and 33 Chapters, hath Recorded at large the Prudent, Decent, Civil, Courtyl Carriage of *Jacob* towards his Brother *Esau*, when *Esau* and he were on their March to meet each other, and at their meeting and Inter-view. 'Tis to be seen in those two Chapters, that *Jacob* did call himself five times *Esau's* Servant; and call'd *Esau* eight times, my Lord *Esau*; and bow'd himself seven times to the ground when he came into the presence of *Esau*.

To me (my Lord) 'tis very evident that this lofty Language, and lowly Gesture of *Jacob*, came only from his great Prudence; thus to pacifie the suppos'd Displeasure and Wrath of *Esau*, and from his well-inform'd Conscience, which told him, it was his Duty to Honour his Elder Brother *Esau*, upon the account of Seniority, and Premogeniture. For,

1. The Love of God mentioned in *Malachi*, and the Promise made to *Rebecca*, as recited by *St. Paul*, *Rom.* 9. 10, 11, 12, 13. Seem to single out, and solely to refer to the Person of *Jacob*, not of *Esau*. When *Rebecca* had Conceived by one, even by our Father *Isaac*; it was said unto her (by the Lord himself, *Gen.* 25. 23.) *The Elder shall serve the Younger*; as it is written (*Mal.* 1. 23.) *Jacob have I loved, but Esau have I hated*. This Promise and Declaration of God, seems to absolve *Jacob* from all Service and Homage to *Esau*, and to oblige *Esau* to serve and bow before *Jacob*, as his Lord and Superiour; but 'tis apparent, that though the Names of the Two Twins, *Jacob* and *Esau*, are only nam'd, yet not their Persons, but their respective Posterities are intended, as any man may easily see; that will compare *Rom.* 9. 10. &c. *Mal.* 1. 2, 3 *Gen.* 25. 21, 22, 23. That *Jacob* understood the Promise made to his Mother, not of any Personal Election of *Jacob*, or Reprobation of *Esau*; nor of Personal Subjection and Submission of the Elder Brother to the Younger, *Jacob's* Fact fully shews; who did, notwithstanding the Promise aforesaid, Serve and Honour *Esau*, as he was *Jacob's* first-born Brother; and as *Esau* was now grown Great, Rich, and Potent.

The Epistle Dedicatory.

2. It was not want or necessity that made the good man bow before *Esau*; for God had blessed *Jacob* also with a very fair and pleasurable Estate at this time; the very present sent to *Esau*, was a good Estate of it self, *Gen. 32. 13, 14, 15.*

3. *Jacob* was now distressed, and greatly afraid (*Gen. 32. 7, 11.*) of *Esau's* real Force, and suspected Violence, looking every moment, when He and all His should be Slain by the hand of *Esau*, who was now not far off with 400 men at his Heels; and would so Good, so Holy a man as *Jacob* dare to die Dissembling and Lying? No certainly, not to save his own Life and the Lives of all His.

4. *Jacob* pray'd earnestly to his God for Deliverance; and is it Reason or Charity, to think that a Soul so devout as his was, would Call on God in Truth, (as doubtless he did, *Gen. 32. 10, 11, 12.*) and multiply Lyes in reiterating my Lord, &c. thy Servant, &c. to *Esau* at the same time?

5. God did so Graciously appear to *Jacob* at this juncture, that he saw God face to face, *Gen. 32. from vers. 24. to 31.* And durst he tell to *Esau* so many Lyes? and look the God of Truth in the face at the same time? Surely No, except we will suppose him much more prophane than *Esau*, who is for a far less Offence than Lying, called prophane, *Heb. 12. 16.*

6. (And lastly,) Let it be consider'd; That *Jacob* is said in Scripture, to be a plain man; it may be said of the *Quaker* I confess in short, *Plains est*, which is plain enough in the Narrative; but Honest, Holy, Condescendous *Jacob* was *Vir integer*, *Gen. 25. 27.* Therefore his Words and Gesture toward *Esau*, were in Singleness, and Integrity of Heart.

I have (my Lord) said the more upon this Subject, because this Dedication will (with the Book) come to the View of that Sort of men mention'd in *St. Jude, v. 8.* Who despise Dominion, (Authority, Lordship) and speak Evil of Dignities, though the very same stupid Souls do Dignifie themselves with a more Arbitrary Power, than the papal Supremacy; Witness their Bull and Sentence of Excommunication against *Nathaniel Smith*, the Author of the following Account.

Now I come (Right Honourable) to tell; first; why this Narrative touching the *Quakers*, is Dedicated to your Lordship: And secondly, how the Dedication came to be drawn by my Pen.

2: You may (my Lord) please to remember that I did the last moneth, shew you the Manuscript, and left it in your hand to be

The Epistle Dedicatory

peru'd at your Leisure, in order to it's Publication; and about a Week after, I again attended you, to know your Thoughts, concerning the Copy: you were then pleased to tell me, it was your Opinion it ought to be Printed; and not yours only, but likewise the sense of an other Noble Lord, the Right Honourable *William Lord Brereton* of *Cheshire*; your Lordship having it seems shewed it to that Person of Honour: It was no small Encouragement towards the Printing, to have the Imprimature of two so Vertuous, Learned, and Solid Lords; which was in part the Reason of this Dedication to your Honour.

2. The Author was born in the County of *Cheshire*, and there he first took the Inflection of *Quakerisme*, which he did not only profess, but Industriously Publish in those parts: Wherefore he thought fit to direct his Recantation thither, under the Patronage your Noble Name.

As to the last Query: *How came I to Pen this Epistle Dedicatory?*

I Answ. 1. The Author (who was always Infirm) fell sick, and died shortly after I had receiv'd his Manuscript from your Lordship: Who, though he had liv'd a *Quaker* too long, yet died not the Death of those Self-righteous men, but departed this Life like *St. Stephen*, Calling upon the same Lord and Saviour, to whom *Stephen* pray'd, and in the same Words, which that Great Saint and Proto-Martyr us'd in his last Prayer; Saying with that Holy man to the last, *Lord Jesus Receive my Spirit*; and I dare not doubt but that the Lord heard his Prayer: for he Called (I question not) upon the True and Only Lord and Saviour, with a True and Contrite heart. He did (my Lord) a little before his Departure, desire me to prepare a Dedication to your Lordship, which I have accordingly done, to gratifie the Desire of my Deceased Friend and Country-man.

2dly. I was willing (my Lord) to attempt this publique Epistle, that thereby I might the better declare and signifie, that I heartily Love and Honour your Lordship; Wishing you, and your Noble, Curteous, and Religious Lady, all Happiness in this World, and in that to come: And so Subscribe my self your Lordships
Ever Oblig'd, and very Faithful Servant,

London. Feb. 13. 1668. *Randolph Yearwood.*

Handwritten notes at the bottom of the page, including "The Manuscript" and "You may".



The Epistle to the Reader.

Courteous Reader,

I having pleased God to raise up in me a true Soul towards Him, and also to give me an Understanding, to understand those things which are just and true; by which meanes he hath taught me, To do unto all Men as I would be done unto; therefore it hath caused Me to write these few Lines unto Thee, as also this following, not that I have done it out of envy unto this People, but out of love; for it may please God, that by these meanes, they being publicly reprov'd, may cause them to Relinquish some of their grand Errors; and not at any time publish them any more, or peradventure quite disdain them in the Radix of the same; but however, I hope that thou, who ever thou art, that art inclinable unto that way, when thou hast read over this ensuing, and doth understand those things which is here discovered to thee, that thou wilt have a care of running into those grand Errors, and that thou wilt endeavour to over-turn them, as not fit to be spoke amongst any that believe that there is a God; for to deny that there is either Angels, Spirits, or Souls of Men after this Life, they may as well deny that there is a God; and if there be no punishment after this Life, then what need Men care what they do whilst they live in this life, or what care should they take for an Immortal Being hereafter; But I hope that thou, who ever thou art, of what Setts, Forme, or Dispensation soever, that thou wilt have a care of this, and flee from it, as thou wouldst flee Death, or the most destructive Dragon, or deadly Poyson; for this is as Poyson to the Soul, and leadeth to Eternal Death.

For if thou believe, that what thou doth in this life, is also punished in the same, and that there shall be no further account given of it, then are the Ranters, and Heathens in the best condition; for there is nothing that doth trouble them, for they believe that there is no God, and so no punishment after this life, and therefore no matter of Conscience unto them what they do; and if ever thou come to believe, as some of the Quakers do, then thou dost believe as the Heathen

To the Reader:

then do; but my desire is, that thou and all others may fear the Lord, and walk uprightly before him, and fear to offend him, knowing that he hath power to punish after this life, and to cast the Soul into Eternal Flames, Where there shall be weeping and gnashing of Teeth.

Whereas I have given thee an account of their Courts, it is but to let thee understand, that all Sects, Formes, or other Dispensations, if thou please to call them so, (or by what Name soever) after they have raised to themselves a considerable number of People, then they go about to set up themselves, and make to themselves Laws, whereby they may Govern, and bear Rule one over another; for these People called the Quakers, were the only People that did speak against this, and said, That Man ought to fear God, and to walk justly before him, and be taught of him; but now they have a Rule or a Light to walk by, (or rather a Law) and if any do not observe this, then he is cast out from amongst them, as not being one of the Flock of God.

Lastly, I have given thee an account of the way, and manner, how thou mayest attain to be a Quaker, and profit by it, in which thou must only understand, that it is to discover to thee, that under any Sect, or Forme, the most have an outward shew; and if they want any of those outside appearances, then they shall not be looked upon, as any that hath any part in God, but as those that God hath cast off; but if they have all those things, then shall they be highly esteemed of by those of the same Sect; and by these means, there are many who go amongst them only for profit, and by that means advance themselves, and their Estates; and many times this is done by pretence of having a great measure of the Spirit, when they have nothing but deceit in them, and seek only to deceive.

As for the rest, which thou shalt finde written, which hath not been spoken of, I shall leave to thy own genius to make constructions of it, hoping that thou wilt take it in the best sence; and if there should be any Errors, either through my weakness, or want of Correction, if thou do the like to them, then shalt thou ever ingage thy Servant,

Nathaniel Smith Student in Physick.

CHAP. I.

*Wherein are Discovered my Inducements,
to follow this Sect of People called
QUAKERS.*



Having from my Youth, an earnest Desire after those things that were Just, Honest, and Good: I set my self to find out those means that might Conduce thereunto, if by any means I might Satisfie my Doubting Soul; Notwithstanding, I found no Satisfaction for some Years. At last, came a People which were called *Quakers*, declaring, That the Kingdom of Heaven was in Man, and that there was a Light, or Understanding in every man, which did shew both Good, and Evil: and that this was a Divine Light, or measure, which was given to all men, to Rule, Guide, and Govern themselves by it, and sufficient to bring them to the Knowledge of God, and the Mysteries of Godliness: These things I pondering in my Heart, and considering that swift Witness in my Breast, which did condemn me, when I did what was Unjust, and Justifie me, when I did that which was Good; these things wrought in me a strong Belief, that what they spake, was Truth. Further, they declared, that we were the Sons of *ADAM*, made of the same Mold, and that it was only the Pride and Ambition of Men, that they sought to bear Rule over one another, and to bring their Fellow-Servants into Subjection, by Oppression and Cruelty, if they refused to submit; affirming, that all ought to live Soberly and Righteously, without Opposing or Oppressing one another; For as

we were all the Sons of Adam, so there ought to be no respect of Persons amongst us; but that we should live soberly one among another, as Brethren and Children of the same Parents; That we ought not to look upon one another as Lord or master, but to be of one Heart and Mind, Worshipping God in singleness of heart; without Lordship or Dominion one over another; That none should bear Rule over anothers Conscience, that all should live together in Love; without Backbiting, or speaking Evil one of another; that Love and Unity might abound amongst us, and we become a *Chosen People to God*. These, and the like Doctrines, did so exceedingly work upon me, (being at that time about 19 Years of Age) that I resolved to acquaint my self farther with them, and with their Doctrine; and in order hereunto, I did frequent their Meetings, where I heard them declare, That man ought to doe unto all men as he would that they should do unto him; also that they ought to fear the Lord, refraining from Evil, and all Ungodly actions: and as I said before, that men should not Lord it over one another, by reason of their great Estates; for all Kings, Princes and Nobles of the Earth, are no more in the eye of the Lord, than the Beggar on the Dung-hill: that God did delight as much in the meanest Person, if they walk Righteously before him, as he did in the greatest Potentates: So that all Worshipping and Preferring of one before another, was contrary to Truth. All these things I considered in my self, and finding nothing in them then but what was consistent with their Teaching, I joyned with them, and with much fervency of Spirit, did endeavour to instruct others in the same, that they might walk uprightly, and soberly before their Creator, that so they might find rest to their Souls, when Time shall be no more; but for this Time of this Terrestrial being, they could not expect but to have Trouble and Tribulation; but this was but for a time, and this time was soon past, and then they should have Rest for their Souls for ever.

This is the whole scope of that which I did intend by it, (that is to say) That man was composed of Soul, Body, and Spirit; and at the Dissolution of this Body, that the Soul should still remain a Spiritual body, which should be capable of joy, or of Sorrow. This Resolution, Faith, and Belief, I was resolved to stand to, and that none should move it; As also, all that man could do, in Speaking and Teaching, was but to direct them to Christ, and that he alone was the only Help and Way to Salvation; and by him the Soul should be re-
deemed

deemed from sin; and that he was the Rock of Ages, and all Generations that put their Trust in him, and fall down before the greatness of his Majesty, with humble and contrite Submission of our sins, and true Repentance, which was not to be repented of; Further declaring, that there was none able to give a Remission for sin, but Christ; and that all those that did pretend to forgive sins were out of the Truth, and that all Laws made or holden upon that account, were Erroneous, false, and out of the Truth; and all those that did pretend to remit any Sins or Transgressions, were out of the Truth; and were of *Antichrist*, and that old Serpent the Devil; for they had no power to call any to an account for sin, and to remit at their pleasure.

Of the Quakers Self-contradictions, Abuses, Backbitings, and false Accusing one another; as also of their Active Persecution.

NOW after some time I had spent upon this account, being not burthensome to any, for I never took money, nor moneys-worth of any Person; whereas, there were some that did take both Silver and Gold, with other things; but I laboured with my own hands for my bread, and money that I spent, and was not beholding to any.

Now after a short time, there crept in amongst them, some who lookt after their Interest; and whereas some of them were poor before, now begin to thrive in the World; and then they went on with their Ministry with more courage; and if they were cast into Prison, then they had all their business done for them, better than others could have done; for their moneys, and all things were provided for them, as well as if they had been at home: by this means their Ministry was no burthen to them; for the Rich would help them with Money, Horses, and Waynes, and the Poor with Labour, so that there was nothing wanting. But this, in a short time, did beget some Heart-burnings amongst them; for those that did do the most for them, those were the only men in their Eyes, and were the most esteemed by them; Here one may see how Gifts, blind the Eyes of the Wise.

But this turned to Heart-burning in some, seeing others to be so much

much esteemed, not that their Righteousness did exceed others, but that their Gifts did purchase Favour and Affection; the other not able to do the like, did speak privately one to another about it; and said, This thing ought not to be: Some, as amongst all others, were too ready to carry Tales, which is better taken with these Persons, than if they had brought them a present according to their Ability; the others seeing also that the back-biters and tale-bearers did come in favour, did stamble at it: but they might as well keep silence, for if they did complain, they told them that they had lost their first Love, and were clouded, and Darkness was come over them, and that they must mind their own conditions, and not look out at others, Some that were but weak, did think that all that they did say was true, and that they could not erre; therefore they betook themselves to their Repentances, and after, learned better manners: But some others that did understand better, and knew that those things were not right, stood to it; so that this began much Contention amongst them. But while these were speaking one against another, the others that believed the Ministers could not erre, they were repenting of their own Miscarriages for speaking against their Ministers, and the other that took their part, which were able and sufficient men, of good Repute, and might be Servicable unto them that were Poor. And now by this time they are come into the Unity again; but the other stand in the same, telling them that those Actions are like the World, and that it is not according to the Truth to respect Persons: But then comes these New Penitents, which are again reformed, and these take the part with the other, and begin to reprove them that stand out, telling them that they themselves were in the same state as now they are, and that they, through the goodness of God, came to see their loss, and how they lost the Unity; and if ever they thought to come to Peace, they must condemn that in themselves, for speaking against the Ministers, and the other good Friends that stand in the Unity and Love, and that they must shrink down and mind their own Condition, and judge that down which is the cause of the breach of Unity, and then they should have Peace.

But the other being of a more single Judgment, still stand to it, which causeth their Ministers to look strange upon them, and will not own them; and if it chance, at any time, the Ministers take them by the hand to give them a gentle Reproof, they will but
rough

touch the tip-ends of their Fingers; and this is a sign to all the rest of their Friends; and this Person or Persons so Saluted with the right hand of Fellowship, hath lost his Condition, and is now falling from the Truth; even all that observe this, begin to be strange to him: then this man perceiving their Unjustness in these things; and seeing their partiality, doth withdraw and leave them off, but for modesty-sake passeth it over, and with silence. But now I pray you, which of these four are the justest men? whether he that giveth to purchase Favour, or he that receives to shew it? or he that once spoke against them, and now is sorry for it? or he that standeth to his Principles?

These Contentions were not only amongst the Common sort, but also among their Ministers; for when they had been forth in some certain Country, where they had raised a People to themselves, then some other of them came that way; and peradventure, he was in more Favour than the first which had taken all the payns, and many times suffered long Imprisonment in those Parts; then when those which came after, were the most in respect amongst them; the other seeing this, that the other got the Fruit of his Labour, he was much dissatisfied, that the other should after this sort have his *Bishopprick* taken from him, and another to enjoy the Fruit of the same: and as it were, to carry the Fame of it to himself: these many times would fall to Words; but sometimes it fell out, that the first, through Dissatisfaction, returned home, and went to Visit his People no more.

I beholding all these Carriages amongst them, did put me something in a stand, but thought that it was their Weakness; but then I was resolved to observe all Transactions, hoping that in time all these things would be at an end, and so it was as unto that; for after they did not take so much notice where they had been at the first; but for all this, some of them got amongst those, that which they did never deserve, and made it beneficial unto them for many Years after.

Not long before this, they spoke against Marriage, and said, That it was for Lust; and that men ought to live soberly, *For all Lust came of the Devil*: and so they spoke against Marriage in general; but this continued not above three or four Years, at which time, they began to Marry in Prison: and there was the first Marriage that I ever knew of.

After this, that their Ministers did marry in Prisons; then the Common sort would marry in the Meeting: And it was after this manner; Those two that were resolved to go together, (and many times there was not one that did know it besides themselves,) the Man and the Woman would stand up in the midst of them, or in some convenient place; the Man declaring after this manner, *I take this Woman to Wife*: And after, departed and went together as Man and Wife.

There were some also which were dissatisfied about some things which the other did hold, whereupon, there grew such Dissensions amongst them, that the one party would acknowledge the other neither to be of God, nor of the Truth; with some of these George Fox did encounter himself, but that would not overturn them, but still remained in their obstinacy; whereupon, there was, as it were, open War betwixt them, endeavouring to overthrow each other; but George Fox got the greater Party on his side, and then did he withall his might endeavour to overthrow the other; and if any of the other went to preach, or speak, in any Place or Meeting, he sent others of his Ministers to proclame against them, and said, that he would follow them, that they should have no rest in England.

After this manner, when they were a little at rest from their Persecution of others, then they begin to persecute one another: That being about five or six years ago, they had no Court; by which means there was such broyling, Judging, Condemning, and back-biting one of another, that it would have made a civil man that understood not their Wayes, to have abhorred them for ever, to hear what Accusations they brought one against another; and tis to be feared, that the greatest part of them was true: but all this while I was resolved to take neither the one, nor the others part, but to make peace if I could, which I knew would not be any offence to either. But before this Quarrel was fully ended, George Fox was cast into Lancaster Castle, and there to remain as long as please his Majesty.

The first Cause of my dislike, as to the Quakers; and chiefly, of certain Principles holden by George Fox, and others.

IN March 1664. or 1665. I hearing that George Fox was at Lancaster in Prison, I was resolved to go to the place, and there to remain

remain for a certain time; as also, to have some Discourse with *Geo. Fox*. After some few dayes were spent, *Geo. Fox* had heard that I held the Earth to be round; and that when it was day with us, it was night in other places; he was then desirous to convince me of this my Errour, (as he thought) and to make me Relinquish all such Tenents: I being come to the Castle where he was, he came to me, and *Jo. Stubbs* told him of my Principle concerning the Earth, and its roundness; whereupon, *Geo.* told me that it was flat, and brought Arguments for it; that let a Man travel never so far, he shall not see the Earth to bend round; he also affirmed, that when it was 12. of the Clock with us, that then it was 12. of the Clock all the World over. Then I asked him, whether there was a new Sun every day? he answered, No, there was but one Sun; then said I, what becomes of it in the Night? or does it give light or not? or doth it go down into the Sea to cool it self? he said it went cross back again some way. But when he could not hold his Discourse, then he began to father all this his Errours upon his Spirit of Revelation; and said, that it was revealed to him that it was so, and therefore it must stand for Truth, (he thinking that I would submit to that as many others do, which believe all that he and some others say is a Divine Truth, and must not be contradicted by any;) but at the last, reason did over-power these Divine Revelations. This was in the Great Room or Hall in *Lancaster Castle*.

At another time, I spoke of Spirits, and said, that there were Spiritual bodies and Angels; but he denied all; and said, that there was Light and Darkness; and the one was of God, and the other of the Devil; (meaning rather, that the one was God, and the other the Devil,) and that there was no distinct Spirits nor Angels, for he could never see them in the Divine Light. And further, did affirm, that if there were any, he should have seen them; but he never saw any, therefore there was none. This and the like words he spoke and held forth to me, to have me to believe, and become an Atheist or Ranter; for they both hold the same, and it is their Principle; and whosoever holdeth the same, is of the like Principle. This was spoken in *Margaret Fell's* room in the aforesaid Castle.

Then I Discoursed with him about the Soul; and I affirmed, that it had a Spiritual body after this life. He answered, that it was the breath of God, and that in wicked men it was oppressed with
fin,

sin, but it should be redeemed, and return to God that gave it; (that is) that all Souls shall return to Glory, Peace, and Happiness, and not to answer for any sin after this Life.

After this, *Jo. Stubbs* and I being together in my Chamber, we did Discourse about the Soul of man after this Life; He said that he did believe that there was no Punishment after this Life, and that which was in this Life was for Disobedience to the Light; and further, he said, *That as all dyed in Adam, so in the second Adam (that is Christ) all were made alive, and that all should go one and the same way when they were dead, and that they should not have any Punishment for sin hereafter, but what was, it was in this Life; and that the Soul should go to God that gave it.* And further, he said, It was not his Principle alone, for *Geo. Fox* did hold the same; and *Geo. said, That those that did believe any other ways, were of the Old Opinion.* But this must be kept secret, lest it should cast a Stumbling-block before the Weak; but as they came to grow up in the Truth, they would come to see it in the Light.

But I was altogether against him, and brought this Scripture of the Apostles against them; which said, *If we have Hope but in this Life only, we are of all men most miserable.* But let me say what I could, I could not perswade him from it, because *Geo. Fox* held the same, which I found too true, by Discouraging with him.

After this, I discoursed with *George Fox* about the Brasts of the Field, and creeping things; he did affirm, that they had Reason as well as Man, and that all the differences betwixt man and them, was only, that man was fallen from his first estate, and that the beast were not; that man was worse than the beast. I asked him, what difference there was betwixt the Soul of a man, and of a beast? he said, *That God breathed into man the breath of Life, and so he did into all Creatures, and that all the Verine in all things were of the Light; and when they were at an end, they did return to God again.* For he looked upon God, not as being a Spirit, but a great Light, as the Light of the Day; and the Night, as the Devil; and that these are two great beings of themselves, and are without any cause as the day hath; for the Sun is the cause of the Light, and it's absence the cause of the Night. But this he did not understand: I wish he may understand that there is a God, which is the first moving Cause of that Divine Light; and also, that there are Angels, or Devils; all which he and others that believe not the same, may

(93)
come to know the Truth of it too soon, for if there were nothing else but what he believeth, then what need men learn any thing? and certainly if this be true as he saith, then it must needs be true, that that is a new Light which he hath, for it is not like that which the Prophets and Apostles had, for they believe that there were Angels which are Spirits, and also Devils that are Spirits: But how any such an one can truly know God, and teach his Truth, and all the Truths which belong to that great Divine Power, I know not, but leave it for others to Judge.

After this, when I understood that this was taking Root amongst some of the Chief of them, I was resolved, that where-ever I found them holding these Tenents, or the like to it, I would use my best endeavour to over-turn, if possible I could, lest in time it might grow, and so bring them into *Arantism*; this I resolved in my self, and in part put it forward; for meeting with some that were already Infected with it, by such Arguments as I brought against it, were something convinced that there was Spirits, and that Man should have a beeing after this Life.

Then these things put me to a stand, whether I should come amongst them or not, seeing they were falling from the Scripture, and from Truth it self, for this would lead into all Errors; but then again, I thought that it might be possible that I might over-turn this grand Error, and by that means might do much good; but there were many of the Chief of them which held the same, and when I would discourse with them, then I must submit to them, and also must repent for it before them, If I should speak of it again to any of them, by reason they thought I should set them one against another; for there are some amongst them that do believe that there are Spirits, and Angels, and that there is an Immortal Soul, which shall be received either into Joy and Glory, or into Woe and Misery; but they thought, if this should come forth, that they would question them about it, and then they must either mainrain themselves by Lyes, or the other would declare against them.

Yet for all this, I was resolved to keep this rapt up in the close Garment of Secrecy, and not to declare it to others, lest at last it should come forth to the Eares of all Men, and so turn a reproach to me, I being one of them; but still this false deluding Fancy did more and more work in them, by reason that they had fallen from the Truth, into these Errours, as aforesaid, and as you shall see further.

In the Year 1665, when that Great Affliction or Judgment (with which God was pleas'd by his hand to afflict this great City) did begin; having sent his Messenger the *Plague* and *Pestilence*, then when the Lord first stretched forth his hand to touch some, that so the rest might prepare themselves for him; at that time there being many of the *Quakers* in this City, the Lord spared them at the first, and struck not the first Strock at them; at which time they boasted themselves, and would undertake to Prophesie all the Kingdom over; and to declare unto all people, *That the hand of the Lord was against this City for their Persecuting them*; And as I have heard, they were so bold, as to give it forth in Print, *That they were the servants of the Lord*; and that he would cover their Heads in this His day of judgment; and that it was only for the wicked; And that the Saints of the most High should have their Heads covered in that day, and that those that were Faithful unto the Lord should be kept safe; And that now the Lord was Appearing to stretch forth his mighty Arme, and would destroy the wicked Persecutors; And that there should not any Friends dye, for now the Lord would shew who were His, in preserving them that were Unspotted, and Blameless; that this his judgments should not come near their Dwelling place. They appropriated this to themselves, and pretended the Revelation of the Spirit for it: But let all judge whether God himself seemed not Angry with them for their Boasting of themselves; for in a short time after, their dyed more of them than of any other People, considering the number of them, and the number of others; but this it is, man is too much prone to boast of himself and his own Righteousness; but it is a very sad thing, *When he pretends to speak by the Spirit of Prophecy, and doth Lye against the Lord.*

At this time I was at *Lancaster*, where the same Spirit of Prophecy was in the most Friends (as they are called) perswading others of them to the same; whereupon they declared the same, (that is) *That no Friends should have the Plague, but that the Lord would preserve them*; And this was generally believed amongst them, but I for mine own part was resolved to speak my Judgment, not pretending that I had it from the Spirit, as they did: I told them, that as they were Corruptible bodies, they were as subject to change as well as others; that if the Sicknes did Increase, (as I heard it did) that they should not be free from it any more than others; But some of them said, my Opinion was like me; but however, it

was

was most like to the Truth; for within a month after, it proved as I said; and what they said of it, was false; (then whereas they would scarce look upon me, because they thought that I did it to cross what they had said; and they did believe what they had said, would come to pass, and that I was out of the Truth;) then when it came to pass, I was received into Favour again. But for all this, I was neither Exalted, nor cast down, but did desire with all my heart, to reform these Absurdities, and false Visions, and counterfeit Sights, by which they did pretend to see and discern; but I for my part did desire to hide these things under the Coverlid of Love, and to rap them up in the secret Corner of my Heart; hoping, that in time they would understand better; and that then they would esteem those that had been constant Lovers of that which was Just, and look upon them as their best Friends; for what I said, was out of the simplicity of my heart, and not for Favour, or for Envy.

CHAP. II.

IN April, 1667, I came to *London*, and within Ten dayes after, I became acquainted with *Hilkiah Bedford* at the Angel in *Hosier-Lane*, a *Mathematical Instrument-Maker*, of whom I had heard so much Fame in the *North*, and what Service he did here for Friends in *London*; and not only for those that were in *London*, but also in other Parts of the Kingdom; for he was a man of a bold Spirit, and could go to the King at any time, when others could not possible come to speak with Him; and that he was ready at all times to go to the King, to deliver either Letter, or any Message, according as he had Orders or Directions; whereby, he became very serviceable to all Friends; and he was a Faithful good Friend himself; then I thought my self in no small Happiness, for coming to visit him: I often found *George Fox* with him, and sometimes while I stood or sat by him, *George Fox* would come and enquire of him about business that he had done at the Court; then I thought my self more happy than ever, that at the first I should light with so good an Acquaintance: And understanding that *George* was great with him, I thought by this means, I might get some Preferment, and come to great Credit; by which means, I might get Patients, which fell out even as I thought in my self; for in a few Dayes af-

ter, by this means, I had two or three Patients: But alas, many times when a Man thinks himself most happy, than is he most miserable; And when a Man thinks himself the best befriended, then many times is he most abused: Now I thought my self happy, and in very Great Bliss and Felicity, and how sweet it was to me in this City, to have Acquaintance; how pleasant it was to me, that was a stranger, to get such Acquaintance; But alas, how soon did all turn to my Ruine and Destruction, (as they think) not only to the loss of my Friends, new Acquaintance, and Patients; But at the last, cast out from amongst Men, and to become one that is not fit to keep company with Men, as will appear by this Discourse.

Now I must come to speak of these my New Friends in this City of London: First, of their Abuses and Carriage towards me; And then of the Tryal in their High Court of Justice; how they first cast me out from amongst them; and after that, from the Society of Men; and also, the Proceedings amongst themselves.

First of Hilkiah Bedford, when he had been acquainted with me a short time, and understanding that I was not Married, he Commended a Widdow to me of good Credit, and Civil behaviour; Telling me, that she was a fit match for me; and withall, he told her the same; and further, he said, that if we were married, he did hope to have a Chamber with me; I told him, he should, when that was done; then he endeavoured as much as in him lay, to bring it to perfection: but after a time, he thought that I did not visit the party so often as he thought I should.

I coming to his Shop, he asked me when I was with the Widdow, and whether I would go to her then? I said, Yes; so I went to her, and he came after me, and found us together; then he took our hands in his hand, and joynted them together, and said, Those that God hath joynd together, let no Man part in sunder; then made as though that were enough.

But Time passing away, and he saw little Hopes of this his intended Marriage, he blamed me for my Negligence; but however, there

there was no danger, but that it might be accomplished, if one thing did not hinder it, and that was her covetousness, and for his part, he knew not my estate, nor desired to know; but if I would take his counsel, he would do well enough for all that; but then I must keep his counsel, and do as he would instruct me; I asked of him, what that was? he told me, he would have me to buy four or five Hundred Pound Bags, (if I had not so many;) I enquired what I must do with them; he said, I must go to Hackney High-way, and there fill them with little Pibbles (I askt him what they were, he told me little Stones) and bring them home, and set them in my Closet; and then I must invite him to my Chamber, and when he came there, I must set open my Closet Door, that he might see them, and when he returned, he would pretend to her that it was so many bags of money, and then there was no doubt but that she would have me: but I abhorring all such couzening devices in my heart, I did not condescend to it.

Now the Glass of time running away, and by this time several weeks were already spent, and there no more hopes of it, than at the first, he told me that I must observe the old Proverb, I enquired of him what that was, then he told me, *That he that would Woo a Maid, must fain, lye, and flatter;* but he, *That Wooes a Widdow* (rehearsing these words several times over, I sitting as if I understood him not) *must down with his britches and at her.*

But after all this his endeavours, labour and counsel, he thought he should lose his labour, and also his lodging, with other conveniences; and now knowing what he had done and said, he was, as I suppose, afraid, lest I should betray him; certainly he thought that it would be his wisest course to begin first, which took so well with his own fancy, that now he proceeds, and goes presently to *George Fox*, and told him, that I was going to take an Heathen to Wife, and that I would be married by a Priest, and also that I was at his house, and offered abuse to his Sister or Kinswoman: thus spake he against me, to *George Fox*, that he might incense him against me, and then he thought he was right.

After some Days were past, *George Fox* met with me at the Pewter Platter in *St. Johns Street*, and he told me he should speak with me; then said he, I hear a bad report of thee; I askt him what it was, he said, that he heard I was going to take a Heathen to Wife, and that I said, I would be married by a Priest: I answered *George*, and told

him, that it was not true; and also told him, that I knew who it was that told him, for it was *Hilkiab Bedford*, and that it was he that first motion'd us together, and that he joyn'd our hands together, and said, *That they whom God had joyn'd together, Let no Man part asunder*; then *George Fox* said, he heard also that I was at *Hammer-smith* at *Hilkiab Bedford's* House, and that I offered some abuse to his Sister or Kinswoman: I answered, that for my part I knew them not, any more than those I never saw; and further I told him, that to my best knowledge, I did not salute them; but if I did, that was the most: within a few Days after this, *George Fox* went out of the Town.

Then *Hilkiab Bedford* set himself wholly against me, and called me Rogue and Knave, and that he would prove me a Knave, and a Drunken cheating fellow; and that I was not fit to come into an honest Mans house, for I was forewarned several sufficient houses already, and that if I come there again, they would thrust me out of their Doors; and this he spread abroad amongst all that knew me, in so much that I was ashamed to go through that part of the City; for many believ'd him, because he was so eminent a *Quaker*.

And that he might further put this in execution, where ever he came he did the like; as in *Old street* at one *Meakens*, he came there, when I was there upon business; it was to see one of the Daughters of the House that was sick, and being in the Kitchen by the Fire, he went by into the Parlor, and a stranger with him; I asked who it was that went by, and they told me that it was a good friend; and as he came forth again, I saw the other, which I knew then, and I enquired who it was that was with him, and he said, *Hilkiab Bedford*: I not having any malice or spleen against him, went to him, and desired him to come to his friend that was with me; so he came, but would not speak to me; but when he went out of the Door, he said, thou hast gotten a large Mornings draught, and so goes his way: this was about *Michaelmas*, 1667. and about 10. or 11. of the Clock in the Morning, and I was in my Lodging till Nine of the Clock in the Morning the same Day, and all that I drank that Day was part of two Flaggons betwixt four or five of us; judge therefore whether I could be drunk by that time, and with so little. By this time *Margaret Meakens* was come home, she for whom I waited, she desired me to walk into the Parlor, so I did, and left my Cloak on the back of the Chair whereon I sat; then came her Daughters to her, and whif-

whispered her in the Ear, what *Bedford* had said; but I being then in haste, would not sit down; but after I had done what I came about, I went forth to take my Cloak in the Kitchen, it being in my way; but when I came there, it was gone, and not to be seen; I was then vexed to see how I was abused: then I askt for my Cloak, *Margaret Meakens* reply'd, she was sorry for me; I askt her for what, she told me I was so fuddled, that I knew not what I did with my Cloak; this she had from *Hilkiah Bedford* by her Daughters: I told her also I was not so much over-taken, but I knew what I did with my Cloak, for I left it on the back of the Chair, and her Daughters had hid it; she said, she was confident that they had it not, but that (being as I was) I had lost it; then I said I would have it, for it was in the House; then she calls one of her Daughters, and she denies it; then she charged them all to bring it, if they had it; so at last they brought it: By that time came one *John Middleton*, he askt me how I did, I answered him I knew not how; he desired to know why I said so, I told him that I was fuddled; he said, why sayst thou so? I see no such thing; I said, *Margaret Meakens* saith so, and it must needs be true: I pray thee, saith he, wilt thou go along with me, and help thy Countrymen sell their Cheese, thou didst use to help them; so I went along with him, and did my endeavour in sending for Chapmen; so it cost me money and time, but that was not so much to me, as the abuse put upon me.

When I had done what I could do for them, then I thought it was best to kill the Cockatrice in the Egg, if it were possible; whereupon I went to the Peel (where I had several times been before) to complain of him for abusing me, and to desire them to call him to an account, why he did so; but all was in vain, although I told them I was a stranger, and that they ought to do right to strangers, except they could finde any just cause against them: but he being their O-rator to his Majesty, and so great at the Court, was the cause that they were so unwilling to question him; but now I was resolved to put it on to the uttermost of my power: with this resolution I went again to the Peel in *St. Johns Street*, where they kept their Court, and being come, I charged them with injustice, and with-all told them what abuses and affronts I had met with that day by *Hilkiah Bedford*, and through his means; whereupon at the last I had admittance to speak for my self; so I rehearsed those things that are above written: then they told me I should have a hearing that day fortnight, and I was to warn them in, Before

Before the time came, I went to him, and told him how he had done by me, and that he must appear there at the time appointed; he told me he did not care, for he had those that would justify what he had said; but I told him that I could prove these things were false; but said he, what *Margaret Meakens* said, should be believ'd, although I could bring a thousand witnesses, or any other that came constantly to the Meeting; but for my part, I came not constantly, therefore I should not be believed: after that, I went to one in *Hounsf-Ditch*, the live that the *Wheat-sheaf*, where *Thomas Saltbouse* useth to lodge; but when I came there, she was not within; but they told me where *Thomas Saltbouse* was gone; then I went after him, and found him; I told him the occasion of my coming to him, and also to warn in the Mistress of the House where he lodg'd; for I did understand that she had call'd me a Drunkard, and that she was to be at the Peel, at the time appointed; he desired me to forbear, for they would all hold together, and it was better for me to refer it to *George Fox*: then I told him all the manner of it, and how I was wronged; he said, it was no matter for all that, for they would hold together, let it be right or wrong, because I was a stranger; but if he could stay in Town, he would come and speak for me himself, but that he was going out of Town that Day; I said I did not fear them all, for I would stand to that which was just and true; and if they would not do that which was true, I would declare against them; but he desired me not to pluck up the Wheat with the Tares, for (said he) you know that there were some amongst them that were honest and just, and for their sakes he desired that it might be deferred, until *George Fox* came to the Town, to which at the last I condescended, but withall I told him, that if they should hold together in those things that were unjust, then I would not favour any of them, but however I must appear, because I had warned them in all eady; but when I came there, I would not do as he had required me, upon which we departed each from other.

The next Day being the time appointed, I came there, and a short time after came *Hilkiah Bedford* and *John Boulton*, being then the Chief Judge to determine all matters that came before him; I still waiting when I should be called, for there were many that were called and judged according to the manner of their Court, but I was not called at all; I suppose they had no mind to do me Right, and were afraid to do me Wrong, lest I should set them forth; but

when

when they had done, the Clark of the Court stood up, and said, That if there were any that had any Complaints to make, they might speak, and they should be heard the next Court day, which was to be there that day fort-night: After a time of silence, I stood up and said, That whereas that day fort-night, I had made a Complaint against some one in that place, I was resolved to let rest till *George Fox* came to Town.

*Then John Boulton, which was that Day Judge, said,
That if I did so, they had something against me.*

I Asked of him what that was; he told me, That the last time I was there, that I commanded them to do Justice, Did I think that they would not do Justice? Did I repent for that? I told him, that I must first see it done, and then I would speak more to him; but as yet I had no cause to repent, before I did see it done.

J. Boulton, *But thou saydst, that thou wast at the Pewter-Platter this Day fort-night all the after-noon; it is not for thee to stay so long there, What didst there all that while, sitting drinking there?*

Ans. I will not thoroughly resolve thee, unless thou wilt go through all, and begin at the beginning, then I will give thee an account of it. (It was help some of my Acquaintance, that lived in the same Parish which I was born in, to sell their Cheese.)

J. B. *But thou art found in a Fault since the other was done, and therefore by the Law (that is, by their own I judge) thou must answer for it first, or else we shall not here thee?*

Ans. I will not, except thou wilt call this Man to an account for these things which he hath done against me, and see whether he or I am in the greatest Fault, and let him that is found in the Fault be re-proved.

J. B. *These are but frivolous things, and we take notice of no such things; but thou didst charge us with injustice, Dost thou repent for that, or else we shall not hear thee, for we shall not stand to dispute it with thee?*

Here one may observe, that they take no notice of abominable Cheats, that's nothing amongst them, otherwise they would have reprov'd him, for perswading me to it, as is before said. Neither of Whoredome, if it be not known; if they had made Conscience

D of

of it, they would have reproved him; but they confess they take no notice of such frivolous things, but to question their Justice, is a great crime.

After this, he held his peace for a short space, then (looking on me) he said, *Dost thou repent?*

Ans. No; not except thou wilt begin at the beginning, and so examine all things as they are.

But after a certain time, he lookt up and said, *Dost thou repent?* and so likewise the third time (after a little pause) lifting up his Head, said, *Dost thou repent?*

Ans. No; Then (saith he) thou art not to come any more amongst Us.

I told him, that if it were not for the promise I had made, I would Post him up in the *Exchange*; but here again you may understand, that he is more rash and severe than the Papists, or any others in their Courts; for they will give them some Days, Weeks, or Months to consider of it, before they cast them forth; but he will not give one hour, but they must be thrown to the Devil headlong, without time or consideration.

No sooner was I got forth, but two of them came to present me with the Riches of this World, so that I would but hold my peace, and say nothing against them, nor take no notice of what had been done; for they told me, that if I would joyn with them, that they would all be my Patients, and that they would perswade all others that were not friends, to come to me, and would cry me up for an able Physician.

I told them, that I would speak those things that were true, and would not be hired to deceit. Here you may see what they would do, rather than be discovered in their unjust Court; for right or wrong, if they say it, it must be so; and so some they fright into it, and others, that have a better understanding, that know that they have not the Keys of Heaven at their command, to shut out whom they please, these they entice by the deceitful Riches of this World, as they would have done by me.

At another time, one of the chief of them did blame me much, that I was so as I was, to stand out against friends; I told the party, they might do their worst, I did not care; but said, they should do no more, for if they did, the Laws of the Nation would take hold of them. By this I understood, that there was the Spirit of Persecution amongst them, and if they could, (and the Law of the Nation

tion not take hold of them) then my Excommunication should not have served my turn, but must either have been Imprisoned, banished, or else not suffered to live.

Is not this contrary to your own Declaration at the first? and did not you speak against all these Courts, and *Papists* Laws, and against forcing Men to Religion? did you not say, that it did but increase hypocrisy and deceit, and that it was but the making clean the outside of the Cup or Platter? are you become Platter-wipers? do you leave the Power of the Ministration of the Spirit, for external things? and are you going to make a Monarchy of your selves? Do you not return to the World again in these Ceremonies? Certainly you have forgotten your selves, and the first Declaration that you made against those things, which you are going about to set up, and have in part set up; certainly you were in an error at the first, for speaking against such things, or now for setting of them up. I judge you not, but I think you have cause to judge your selves, either for the first, or last.

A Description of the Quakers Court, the manner of it, and how they confess their Sinners, and of their Pardon.

NOW I have a leisure-time betwixt my Trials, I will speak something concerning the manner of their Court, lest any one should think that I had not seen it, and that it was an invention of mine own to term it so, and that there was no such thing amongst them; for they are a People that deny all such things, therefore some may suppose that this was spoken out of envy and malice; but those that think so, I leave them to their own mistakes, and appeal to that great Divine Power, to Judge betwixt them and me, whether many times I have not been grieved for their ignorance, and would have reformed some Errors amongst them, if I could, but they were stubborn, and would not: But to proceed,

First of all, when the Court begins, there cometh the Clark with his green Bag, like one of the Clarks of the Peace, and he draweth forth his Papers, and layeth them before him, and then sometimes some give him more Papers, which he receiveth; and after a little time, when there are many come, then he that is Chief amongst them that Day, (or Judge) commandeth him to call over by name

the Transgressors; which being done, some of them answer to their names, or some other for them, which saith, that they are in the House; so they choose some from amongst the Court, or Company, to go to them; then they take them into a little Room, and there they confess them; and if they be tractable, and do submit, and say they repent, (or before they will stand out, if they do but say they be sorry for it, that shall serve) then they shall be forgiven, and their names shall be blotted out from amongst the Wicked, and be restored to the Saints; but if they justify themselves, then they shall be still in the hands of the Devil, and the World, to further Judgment.

Now as for Parritors, and other Officers, they want not, nor for Tale-bearers, for there are too many of them; for many times one shall have a dozen of them together, for I was ever scarce in their Companies, but there were two or three of them together; nay, many times, rather than they will be out of favour, (as is aforesaid) they would all turn to be Tale-bearers; for I know of my own knowledge, that the greatest part of their discourse, when they are together, is to talk of others faults, and to back-bite them; for they that are so-spoken against shall not know it, except he be called to the Court: this manner of back-biting, and marriage, is their private Divine discourse; for these several years, I have not heard scarce at any time, any other discourse. But to return.

If they refuse to confess, and repent, then they summon them in before the Court, there to answer; which if they do not, they go to them the third time; if they stand out then, they pass Sentence on them, That they are not to come amongst them: But to me they did not grant this privilege, but cast me forth at the first time, without letting me consider. Here they broke their own Law, but I shall forgive them, although they would not me.

After they have been once cast out, and then be found in any fault, then they are to be called as at the first, to their Confession and Repentance; but if they stand it out, then they are to be cast out from the Society of all Men, as they did me, as you shall understand by what is hereafter written, (I suppose, if they had power, and that the Law of the Nation would not take hold of them, as aforesaid) then they would banish them into some Wilderness, where no Man Inhabits; but however, it must stand in the sence of the same, for no man must have any Commerce with such a one, as is thus excommunicated, as he tendereth his own good, and the favour of the Church; but there is mercy for him, for if he will send his submission to them, signed with
his

his own hand, then they will pardon him, and receive him amongst the Saints again, (but very doubtfully :) but after the third Transgression, there is no more Remission for sin, for he is never to be received into the Church again, although his Repentance be never so great.

But here we may understand, that they are not like unto God, for he will forgive seventy times seven ; but there is the end of their Law, and their Charity cannot extend it self any further. But where *George Fox* found this Law, I know not, except he found it in some old Chronicle, when he sought to find the beginning of the *Pope*, and the rest of his Saints ; but this I am certain of, that as soon as he had made an end of that piece, which he put forth in the Year 1667. concerning the *Pope* and his Laws, and of the beginning of his Ceremonies, with other things, as is declared at large in his Book, that as soon as he had done it, he set up this Law, and I know it was not before that time ; but for my part I shall leave it to the judgment of others, whether he had it there or not ; or whether he did only pick the best of them for himself, and left the other for the *Pope* ; or whether it was by the same Spirit of Revelation, which revealed to him that the World was Flat, and that when it was 12 of the Clock with us here, then it was 12 all the World over : but as for this Spirit of Revelation, and *George Fox's* Judgment upon it, (I leave to the *Geographicks* to Judge) and in both be silent. I have here but given you a hint of the Court, with other things, but it may so fall out, that you may have it more at large hereafter.

of George Fox's coming to Town, and my Address to Him, with his Answer.

I Hearing of *George Fox* coming to this City, I was resolved to apply my self to him, as I had before determined ; and upon the 15. Day of *October*, I went to him, and informed him of all things that had past, as also concerning *Hilkiah Bedford* ; but his Answer was, that those were but light things, (as the other did ; as you heard before) but he would give me the Hearing of it ; but he was desirous that it might be in private, because it was not convenient that others should hear : I told him, that as it had been done in publick, so it was most fit that it should be so again ; but however, if

he pleas'd, it should be at my Chamber, or any place where he pleas'd; He would have had me let it alone, but I told him how he had abus'd me, and was resolv'd that he should Judge betwixt us: his answer was, he would give us the hearing of it, but he would not judge of it, but we might agree betwixt our selves; but he spoke not truth neither, for in the first, he would not let me speak what I had further to say, except I would plead guilty: and as unto the last, he spake not the truth, in that he himself call'd me forth, and commanded the Clark to write the excommunication, and the cause of it, as you shall hear by and by: At last, he told me he would hear me that Day Week at the Peel, and I must warn them in, if they would appear; and according to his Order, I did, as is here at large inserted, as followeth.

October 22. 1668.

Concerning the second Tryal before George Fox, Hilkiah Bedford, and John Boulton, which being my first Judge, and both present to make their Plea against me; and what was brought against me, which I knew not of.

THis Day being come, which was much desired by me, and with much patience waited for, I then (betwixt hope and despair) waited for the Hour appointed, I went to the Peel; now when I was come into the great Room, or rather (at that time) Court of Judicature, (where they pretend, that righteousness should overflow, and run like streams) I then expected that some reproof should have been given to those absurdities and abuses, but there was no such thing done, but rather commended, as you shall hear; After I had sat there about a quarter of an hour, my Adversaries being come, and George Fox in presence, he spake to me, as followeth.

G. F. *Thou maidst a complaint to me, concerning Hilkiah Bedford; thou mayst speak, What is it?*

Ans. George, I told thee of it, and what it was about, and thou knowest it as well as I, therefore I desire thee to question him about it, and see what he can say for himself.

G. F.

G. F. *Thou maist the complaint, therefore thou art to speak first, and say what thou hast to say, and then he shall speak for himself: (They had concluded what to say before, as will plainly appear by their Proceedings in their Court.)*

Answ. George, thou knowest Hilkiab Bedford made a complaint to thee concerning me, that I was going to take a Heathen to Wife and would be married by a Priest; it is thus, This party he motion'd me to her, and likewise her to me, but some time being spent and I not frequenting the Party so often as he thought, I should spoke to me to go there; I did so as he required me, then he comes after me, and finding us together, he took our hands in his, and joyned them together, pronouncing these words, Those that God hath joyned together, let no Man put asunder; making, as if the marriage was already done: After this, at another time he and I went to the Cooks Shop in Smithfield to Dinner, and being at Dinner, he was still pressing me to this party, but withall told me, that he was covetous; but if I would take his advice, he would do well enough for that, but I must keep his counsel, and do as he would tell me. I askt him what it was, and he said, that I must buy four or five Hundred Pound Bags, and go to Hackney High-way, and fill them with little Pibbles (I askt him what that was, and he told me, they were little Stones) and bring them home to my Lodging, and set them in my Closet; then I must invite him to my Chamber, and when he came, I must open the Closet Door, and let him see them, and he would pretend to her, that they were money; but I abhorring all such deceit in my heart, did not condescend to it.

After this, another time at the same House, we being at Dinner, he blamed me that I went no oftner to the party; and said, that he would reach me; and it was this, That he that would Wooe a Maid, must faine, lye, and flatter; but he that would Wooe a Widow, must (rehearsing these words several times) down with his Britches, and at her. After this, with many other perswasions, which he used, and perceiving that I would not do as he would have me, he began to exclaim against me, and call me all he could devise, and also inform'd thee against me, as thou knowest.

G. F. *Hast thou any more to say against him?*

Answ. Yes; but I would have him to answer to this first, and leave the other for another part; this is enough at once for him to answer to, and when he hath so done, he shall hear the other.

G. F. *I would have thee to say all thou hast to say first.*

Answ.

Ans. No, I will not, he shall answer to this first.

G. F. But there is another thing thou didst at his House, thou wast uncivil there, and offeredst some abuse to his Kinswoman, or Sister.

Ans. I know not his Kinswoman, or Sister, any more than him whom I never saw in my life; nor I know not that I did any thing to them that was uncivil, that I remember; and if I did salute one, or both of them, it is more than I can remember; but it may be I did, and that was all. To this *Hilkiah Bedford* made no reply, to say whether it were so or no, and so it was let alone.

G. F. Come *Hilkiah*, make answer to what he hath said against thee; is it true, or not?

H. B. That is the Devil, or it come of him, for he is the Father of all such (and looking upon me) lyes; for that which he hath said, is false, and there is no Truth in it.

G. F. Speak to the first; is that true or not?

H. B. It was not as he said, but it is true that I came there, and found them together, and said, what, you want one to joyn your hands together: so I took their hands, and in a light vain manner, put them together, and I blame my self for it.

G. F. That's well said, thou dost well to confess the Truth, and to be sorry for it: but what dost thou say to the other, concerning the Stones?

H. B. The truth is, that I could never see any thing in him, but lightness and vanity; I thought it was no matter of Conscience in him, because he was so bad, and so I said to him, Canst thou not do so? but for the rest it is false.

G. F. Thou dost well to confess the Truth, but what sayst thou to the last?

H. B. There was some idle Discourse stir'd up by his vain mind, which made me speak some vain words; but what he saith, is false, and he lies.

G. F. Thou dost well to confess thy faults, and not to stand in them, I commend thee for it.

But yet for all his well-doing, and saying, and for this commendation of *George's*, he did but praise a liar; for he spoke not the truth in any thing, as it was done at the first.

Then I said to him, that he had not spoken the Truth, but did lye.

H. B. If they were the last word that I should speak, they are true; but he spoke after that, therefore he did lie.

I answered, if there be any Truth in Heaven above, or in the Earth beneath, that which he hath spoken, is false; then they blam'd
me

me for bringing that in question, upon such light occasion, and spoke well of him for yielding to the truth, whereas it was but to his own lyes that he yields to. This being ended, as you have heard, when he was to accuse me of things, that I am not sure whether ever I spoke them to him, however, I shall place them as they were spoken to me.

G. F. Hilksiah, *Hast not thou something to accuse him of about James Sparkes?*

H. B. Yes; he said, he had proved *James Sparkes* Ministry false, and he a liar; and he said, that *George Fox* took his part also, and called *James Sparkes* a raw Boy.

G. F. *But there is something concerning Jo. Boulton?*

H. B. Yes, he boasted, and said, that he disputed him, and routed him, and put him in such amaze, that he could not find the way to the Meeting; and further said, that if the Ministers were in any dispute, they must be beholding to him to help them out.

G. F. *What dost thou say to this? what, art thou sorry for abusing him?*

Ans^r. *George*, I desire to have leave to speak how it was: this which he speaketh of, was done at *Lancaster*, upon a time when he came from *Bristol*; I having liv'd there formerly, desired to know how friends did there; they told me they were well; I asked also for *George Bishop*, and whether he were in Prison, or not; they said, yes; I enquired in what Prison he was in, they answered, in none, but in *Thomas Gouldney's* new House; then said I, *Thomas Gouldney's* new House is his Prison; then they thundered Plagues and Damnation on me, for saying *Thomas Gouldney* (a very good friend) should build Houses for Prisons for friends: I told them again, that I did not say, that *Thomas Gouldney* did build it for a Prison; but if *George Bishop* were Prisoner, the place that did contain him, by virtue of the Law, was his Prison: but they told me there was no virtue, nor life in me, nor in any thing that I did; then I told them they did lye, and that I would prove virtue in a Post; then they said, that

the Plagues and vengeance of God was for me, and hang'd over my head, and with many speeches of exclamation against me; they went to their Chamber, and I likewise went to mine; and when I was entered into it, I wept bitterly, to think how long a time they had professed the truth, and pretend that they had the Divine teaching of the Spirit, and yet should be so foolish, as not to understand reason, nor moderation.

After that came *Jo. Stubbs* into my Chamber, and found me there weeping; he askt me what was the reason of my weeping; then I told him I would turn a *Diogenes*, before I would be so abused by them; he told me it was their weakness, and that he would informe *George* of it: the next Morning he went to the Castle, and when he came back, he told me that he had inform'd *George* of all the Discourse; and his answer was, that *James Sparks* was a raw Boy in those things, and that he must not meddle with those things that did not concern him; and this *Jo. Stubbs* told me, that *George* had said, as is aforesaid. Now as concerning his Ministry being false, and how a *Liar* it was thus; *James Sparks* having been at home a certain time, came again to *Launceston*, where there being many other friends of my acquaintance, I came into the Room where he was, and he ask'd me what I came among them for, giving me some of the same Language, as he had the time before; adding also, that I was a Ranter, and said, that he had the Spirit of discerning; I told him that he lyed, and withall, I told him that I would prove him one sooner than he could me; but withall, he told me that I had no Light nor Vertue in me; then I left him, and went up to the Castle, where many came about me, and blamed me much for speaking against a Minister, as they call'd him; but I told them, that one Man was no more to me than another, further than they spoke the Truth; then they said to me, what, Would I offer to say that he that was a Minister, did not speak the Truth? I answered, that he either was *Liar*, or his Ministry false, and that I would prove it, and they themselves should Judge; then I told them, that they themselves heard him say, that there was no Life nor Vertue in me; and yet in his Ministry, he said, that it is in every Man; and I am sure that I am a Man, and yet he saith, it is not in me; Therefore he is either a *Liar*, or his Ministry False; Judge Ye.

G. F. *We shall take no notice of these private things betwixt James Sparkes, and thee: But dost thou think that thou didst well to bring this story Two Hundred Miles, to tell it in this City? What sayst thou to that?*

Ans^r. I blame my self for that; but it is true, and I do not repent that I did so by him.

George said, that that word (*raw Boy*) was out of the Truth, and he was certain he never said so; but for my part, I know not whether he did or no; but this I certainly know, that *Jo. Stubbs* told me so.

G. F. *But what sayst thou concerning Jo. Boulton? Did he lose his way to the Meeting?*

Ans^r. Yes, he knew not where he was, untill he inquired.

G. F. *But thou sayd'st that he was lost, and in amaze?*

Ans^r. Yes, he knew not where he was.

G. F. *John Boulton, Didst thou go to the Meeting after, or not?*

J. B. Yes, I did; but it was nigh half done, before I came there.

G. F. *Dost not thou see what an untruth thou hast spoken here before Us? thou sayd'st that he was lost, and yet he came to the Meeting after that; Art not thou a Lyar?*

Ans^r. George, Thou art now upon Criticks; but what if a man should be lost in a Wood or Desert, and after that should be taught the way home; was he therefore not lost?

G. F. *Why, but he went to the Meeting that Day; therefore he was not lost.*

Ans^r. But he knew not where he was, untill he did ask.

J. B. *I was out of my way, because I came in lower than I use to do; for I came in at the Hollow-way, or Hog-lane under the Windmills.*

Ans^r. Now let all judge betwixt thee and I, whether or no thou wast not both lost, and in amaze, when thou knowest not from that time, to this very Day, where thou wast; for we never came neer the Windmills, nor in that Lane; for thou wentest strait out of Old-Street, along that Lane to *Storditch Church*; didst thou take that for a Windmill? certainly the Windmill it was in thy head at that time.

J. B. But thou sayst, I went not to the Meeting, but that I left thee at the Alley, and so I did.

Answ. But I brought thee first into thy way, before I left thee, I wish thou mayst keep in a right way.

G. F. But art thou sorry that thou hast done this by him, in telling it again?

Answ. I am sorry I ever told it Hilkiab-Bedford.

G. F. That is, because thou art caught in it, and questioned for it; But dost thou condemn the thing in thy self for Evil?

Answ. George, I came not here to condemn my self, I came here to be Judged of you, and to hear your Judgment; for I know my self, and what I am guilty of, better than you can tell me; I came here to have a Tryal of those things I was accused of, that you might be Judges betwixt us, to see who were in the Fault, that they might be reproved which were found guilty.

G. F. But here is Jo. Boulton, who is an ancient Citizen, and a sufficient Man, and well known, and hath suffered much, and there are none to speak against him; Art thou sorry for what thou hast said?

Answ. There is more than I have to say, which hath not yet been spoken of, let us go through with that, and then I shall answer you to your desire.

G. F. But thou must answer to this first, or else thou art not to go any further, for we will clear things as we go?

Answ. I remember that the last time I was here, he served me after this manner, which I condescended to, and then he would not let me speak any further; but that I must repent of that, or else I must not come among them; therefore I will not.

Then answered Doctor Gray, and told me, that I said that I had drinke that day.

Answ. That I do every Day, and Eat also when I can get it, or have a Stomack to it, (this is another petty Judge:); But all this while I had forgotten the Woman with her Apish tricks, for she seemed to me, as if she would have Commanded me Silence, with shaking of her Head, grinding of her Teeth, and mumbling her Lips, and making of ill-favoured Faces at me; I never saw the like before, except it

were a *Jack-snape*; but I commanded her to speak what she had to say, but she was silent; but for some of the rest of the Women, I leave them to their merry Conceits, which they had gotten in a Corner. But to return:

Then there stood up a Country man, and began to speak.

G. F. Ask me, *Whether I would stand to his Judgment, for he was my Country-man?*

Ans. Yes, I will stand to any ones Judgment; for I came here to the same intent.

G. F. *Come Friend, speak.*

Coun. Country-man, it is thy boasting proud Spirit in thee.

G. F. *Dost thou stand to his Judgment?*

Ans. Yes, I said before, that I would stand to your Judgment.

But Friend, what Country-man art thou? He answered, *Stafford-Shire*, as I did understand; Then said I, thou art none of my Country-man: Geo. blamed him for Speaking, (but I suppose, and so may all others) that it was, because Geo. would not have himself to be found in an Untruth, as here he was; otherwise, it had been no matter.

G. F. *But dost thou blame thy self, and Condemn it in the bottom of thy Heart?*

Ans. Geo. I told thee before, that I did Repent, and was sorry, in that I told it *Hilkiah Bedford*; and I know not whether I did tell it to any other; but I must tell thee, *That at that time he cast out some Words, that I thought to have told it to thee; And if I had done so, I should not have Repented; but in Telling it, where it was not Expedient or Convenient, I am sorry, and repent for it.*

G. F. *But art thou sorry for it? and dost thou condemn thy self? If thou dost, then we will proceed to the other: Let me perswade thee, for if thou stand in it after this manner, thou art not to come amongst men, nor to discourse, nor have any Familiarity with man; and what wilt thou do then? thou must be undone, because thou wilt not yield to*

this; It were better for thee to submit to Jo. Boulton.

Ans. I have said enough I think, if you would have me say any thing else, tell me what I must speak, I shall say it.

G. F. We must not spend our Precious time thus, for we have other things to do, and to wait upon the Lord; and if thou wilt not Submit, then thou must go from amongst Us.

We had more Words, which were to no effect, and cannot well be put in Order, because they were like a Horse in a Mill, still running round, but come to the same place.

Then *G. Fox* commanded the Clark to Write; *That whereas Nathaniel Smith hath spoke Evil of J. Boulton behind his back; and will not submit to him; Therefore, he is not to have any Communication with any man, or any man with him.*

This he was to Record against me; but let all judge, whether I did not submit enough to him; or whether he or I was in the greatest Fault; or whether he had not cause to have repented, or submit to me for his Judgment the last Tryal: But all that they did aime at, was to have me to condemn my self, that so they might the better have done it hereafter; and that he might Rule and bear Dominion over others.

Then *G. Fox* Commanded me to go from amongst them, for they had other things to do: but that good Saint, *Hilkiah Bedford*, was received again, and suffered to be as one of them; but I departed at his Command.

Some few dayes after this, I came to some of their Houses, and they took occasion to speak to me of the last Tryal, and said, that I must bear with Friends.

I told them, that I had born with them these 10 Years, in hopes, that in time they would grow in the Truth, and Righteousness, and then they would cast off all such Ceremonies, and Conceits, as they had got amongst them, as you shall here further in my Reply to their Answer, if they make any; if not, I shall let it rest. There was some others that said, I must forget and forgive, for that was according to the Truth; and not take Notice of such things, and that I ought to bear with others.

I know that all this is true; but what is the reason they observe it not themselves? They lay Burthens upon others, that they themselves will not bear; for this is the first they have to Accuse me of, but I have to Accuse them from time to time.

Yet I have born with, and forgiven it; but if they be not Satisfied in it, they shall have it the next time, when they desire me to Answer them to their Propositions.

But now G. Fox begins to clear himself of this Court, that he is not Guilty: For we (saith he) cast out none; but they cast out themselves through their Wickedness; for we do not receive them in, therefore we cannot cast them out: What then was that Sentence that the Clark of the Closet drew up?

But you Preach, Teach, and Speak, whereby to bring them in; and then if they will not observe your Ceremonies, then you do your Endeavour to do it; and to my own knowledge, by Wards you have past Sentence upon them, as you did by me, and others you have carried out by Violence, and here it appears you do; for I myself did not leave you till Jo. Boulton Commanded me not to come: Here it doth Appear that there is a different Spirit amongst them, and so it cant be said that I cast out my self by reason of Wickedness; for I came to complain against the Wickedness of some of you: But you had rather Destroy any Person than your Juglings should come to light, as it hath done in this: but how G. Fox will clear himself that he doth not cast any forth, and yet did it by me; and said, That it was better for me to submit to Jo. Boulton (as I suppose) that Shorditch-Church was a Wind-Mill, and that he was not lost, nor then out of his way, neither in amaze: If I would have submitted to this, then the Sentence should not have been past against me, nor I cast out; but it doth appear to me something like them, in Old time, when they cast them forth, and Imprisoned them, and put them to Death; yet they said, it was their own Fault, and that they brought all upon their own Heads; for in all times, those that were the Persecutors, would ever clear themselves of it, as far as their Tongue or Pens could reach; and many times they would Reach over many Kingdoms to beguile the Ignorant.

Geo. But this is the Trimming of the Vineyard, and the pluck-
ing

ing up of the Tares out of the Wheat, and so it is lawful. But yet, George, there is something more in it; for thou must have a care when thou Trim or Prune the Vine, for thou mayst as well Destroy it as Cure it, in Cutting off when it should rather have been Nursed up, and the Bryars and Thorns that did choak it, have been cut down before that thou hadst meddled with it; then mightest thou have had abundance of it, to discern between Good and Evil; but it may be, that it is thy Resolution to pluck up the Tares from amongst the Wheat, and let the rest of thy Servants to do the like; but thou must receive a greater Call than those did which Christ reprov'd; and said, that the Wheat and Tares must grow together, lest they should Destroy the Wheat also: but I understand, that this is no great Burthen to tread down the Wheat if every blade do not please you, although the Wheat be Good in it self, yet it is the out-side that must be Fare, Neat, and Clean. For some of them that keep the Court constantly, and observe what is done, and do help you themselves, yet for all that, when I have laid this close to them, they have said, they did believe that they did cast some out *that were better than some amongst themselves*; but in that, they did carry it fair to the World, they could not meddle with them. Now see whether yours be not a making clean of the out side, and a plucking up of the Wheat.

But by reason I am cast out from amongst men by you, and that I understand that you can well dispence with Hipporites; give me leave to Write to the World, and peradventure they will furnish you with good Store, now they know your minds, and that you will advance their Fortunes, as you would have done mine.

If you will be willing to observe them in all things, and give way to such as *Hilkiah Bedford*, and *Jo. Boulton*, and to Extol *Boulton* to be a man more perfect than *David* was; for *David* might be reprov'd by a Prophet, but *Jo. Boulton* by no manner of person, must be spoke against: but I leave him to answer for himself, and proceed.

(31)
A few Words of Instruction, to all those that are desirous to come into the Society of the Quakers; and to be Received of them :

I mean not them only that comes out of Conscience, but all Sorts, whether it be them or not, they shall all be Received, although it be only for Preferment, and in time be taken for the Faithful ; therefore I desire you to come near, and Understand what I shall Write to you.

IN the first place thou must become Acquainted with some one of them that goeth constantly to Meetings, and speak Lovingly to him ; not Theeing or Thouing of him at the first, but speak well of them in General; then it may be that he will Invite thee to go with him ; Do so, and when all is done, then Praise him that Spoke, although he Spoke nothing else but Nonsense ; then the other Good Friend that went with thee will say Yes, he is a Precious man, or a Good Friend, or such like Words ; then thou must be desirous to Hear him again the next Meeting, and he will tell thee thou mayst Hear him, or another : So be sure the next Sunday, to call upon him before he go to the Meeting, and go along with him ; and there perchance, thou mayst light upon one that was a greater Dunce than the first, *And that was bad enough* ; then be sure to keep close to thy Neighbour, and go with him back again to his House, and there begin to admire him that Spoke, and Praise him as highly as thou canst, and then thou shalt see how the other man will admire him also : and then thou must be more Desirous than ever, to go to the next, and Speak and Ask as afore said ; and perhaps that some Woman may be the Teacher, or else some one *that hath as little Reason as a Woman* ; but however, thou must take it in good part, and say, *That without all Doubt this is the Truth* : for now there is this Scripture fulfilled, which God said should come to pass, *That he would pour forth his Spirit upon all Flesh, and his Sons and his Daughters should Prophecy* ; Then the other will say, *Blessed be the Goodness of the Lord, that he hath been pleased to hide those things from the Wise, and*

to deliver them to the Foolish of this World. But if thou dost but observe a while, thou shalt find them Cunning enough, if not too Cunning for thee, except thou hast a care; and thou must bless God for opening thine Eyes to see the Truth: Now by the next Meeting thou mayst begin to Thee, and Thou; but be sure thou move not thy Hat, if thou shouldst meet the chiefest man in the City, for if thou dost, all thy Labour is lost thus far.

What they are to Observe; and how to carry themselves before the rest of their Brethren.

First, as I told thee before, be sure to watch the Door of thy Lips, that there proceed not forth Yes, but Yea; nor No, but Nay; nor Yon, but Thou; nor Yours, but Thine, to any single Person; these must be truly Learn'd and Practis'd; for in them there is wrapt up a great Mine, or a great Mystery of Godliness: therefore be sure that thou have this *little Knack*, or else thou dost nothing; but if thou hast it, then thou shalt see what Wonders there may be done by it.

Now when thou hast done this, then thou must be very Courteous to them, but not with the Hat; neither must thou Salute them with a Kiss if they be Women; although at the first it was Common amongst them, both men and women; but in a short time, it did some hurt to some of the Women, for they got great-Bellies by the bargain; and therefore it was left off by both Men and Women. Now when thou hast attained to this great Perfection, thou must go amongst them at other times, and in the Week-dayes; but if thou chance to ask me what great Perfections these were that I spoke of; I answer, *Thou knowest as well as I*; but if thou hast not these, thou canst not be look't upon as a Good Practick, or a Faithful Freind. But to proceed:

After thou hast been a constant Goer to the Meeting about a Quarter of a Year, then some of the Heads will come to Visit thee; they being come, thou must get the best things the House can afford; and if thou hast not such things as thou wouldst desire, then send for it presently; and give them more kind Entertainment then thou wouldst do to thy Father and Mother, or

the dearest Friend thou hast; then after they have Eat and Drank with thee, they will depart, and report thee to be a very loving Friend, and that there is abundance of Love raised in thee in a short time: but thou must be sure to observe the Rules which before I have given thee.

Then they will Report it to their Minister, what a good Friend there is lately come into the Truth; and then in a short time thou shalt have him come and give thee a Visit, (especially if thou be a Rich man, for of others they have too many already;) and now thou must shew forth thy parts, and make much of him; and if thou hast no Wine in thy House, be sure to send for some, with other things agreeable to it, and to thy Estate; it may be he will seemingly blame thee for sending for the Wine, but at last he will take it in good part, and if it be good Wine he will like it very well: but thou must be sure to have a care, that if thou shouldest meet them in any place, not to invite them into any publike House, as Tavern, Inn, or Ale-house; for then they will look upon thee as one that is Prophane: but behave thy self as I have Instructed thee, and then thou shalt get fame amongst them.

Of their Buying or Selling; and of the Carriage that may be used in either Buying or Selling.

THOU must come to a Word in thy Buying and Selling, and to Plainness of Speech, as thou wast taught before; but if it change, that by thy constant going to Meetings, thou want one more to be in thy Shop; or by reason that now thou art as more charite with thy New Friends than thou was before; thou mayst help this in the Truth; for thou understandest thy Trade; and knowest how thy Wares were wont to be sold; and now thou mayst raise it a Half-penny in a Shilling, and this will serve thy Extraordinary Expence; and this will scarce be Discerned by the Buyer; and if he question it, thou must say *thou art at a Word, and thou canst not bate a Farthing of it*; so the Party is well contented, and Judgeth that this is as Cheap as he could buy it elsewhere; and he hath a better Conceit of it, because it came from thee.

And by this means thou mayst come into great Esteem, and that all will believe thee; and thou mayst begin to look after an Estate and Riches in this World, and all thy Friends, both Ministers and others will say, *The Lord doth bless thee for thy Faithfulness*; but thou must be sure to observe this one thing that I shall teach thee, otherwise, all that they say of thee may be false; that is, when thou hast gotten this Name of an *Honest man*, then thou mayst raise another Penny higher in the Shilling, and then go on with Courage, and this will quickly raise thee a great Estate; and then thou shalt be as much admir'd, as thou admir'dst at the first; and by this means, thou shalt purchase thy self more Liberty than at first thou hadst; for by this time, if thou hast a good Customer, thou mayst show him, and say, if it please you; but if thou ask me why it is so, that thou mayst do it now and not before, I will tell thee thou must at the first learn the Rules & Grounds of it, or else thou canst never be perfect, but thy Weakness will be discovered; for those that will learn any Language, they must first learn the Grounds of it, or otherwise, they can never be perfect; and another reason is, *That thou art now come near to Perfection in this way, and none is to meddle with thee; or however, thou hast gotten an Estate, and so thou art Winkt at.*

But now thou hast Money at Command, and Credit at Pleasure, thou mayst make thy best Market; and if thou see or hear of any Bargaine, that money may be gotten by it, although it be not in thy way of Trade, and that one came to thee to desire thy Assistance in it; and that thou knowest that he must of necessity have it, yet nevertheless, buy it out of his hand, and it may be the next day he will give thee 14. or 15 pounds more than thou gavest. And by this means thou mayst have money to buy Lands, and build Houses, and then thou shalt be Great with all, the Chief of them; and their Ministers and other Divine people amongst them will cry up thy Name, and say, *The Lord hath blessed thee in a Wonderful manner; One may see what it is to be Faithful.* And thus mayst thou purchase to thy self Honour and Wealth.

And then if thou drink plenty of Wine, or of any other Liquor to comfort thy Spirits, and make thy Heart glad, they will say the Creatures are good in their places, and they are only for the Faithful, and so Lawful only for thee.

But if sometime thou shouldest light on a Customer that will

not

not believe thee, but will put thee hard to thy trumps; by reason he understands it as well as thou dost, and he will give thee a price whereby thou mayst get sufficiently, and it may be the next that comes, may not give so much, neither pay in so short time, and that thy word hath past, that thou wilt have so for it, and when thou considers that thou shalt not have so much, then to save thy word, thou mayst take some more of the same ware, that is as good or better than the other, and say, that if he will take both together, he shall have them so, or any other thing he hath occasion for; and if thou canst but carry all on after this manner, then thou art come to perfection, and then there is none must speak against thee; and if a thousand should bear witness, they should not prevail, though it be never so true; let them speak never so much reason, it shall be but like Chaff driven upon the Mountains, and thou shalt stand as firm as a Rock against all their assaults.

Now when thou hast any occasion to buy of the Merchant, or painful Tradesman; thou knowest before-hand what it is worth, he will not ask thee much out of the way, because thou art his Chapman, and useth to take some of thy Money; he sets thee a price, but thou tellest him that thou canst give no more, if thou should'st, thou couldst not live by it, therefore he will take less, for he knoweth he may be sure of his Money, and that thou canst not do as others do, to ask twice the price, and sometimes catch many Men so, and sell cheaper (to those that know what it is worth) than thou canst afford; and this they do, that they may be lookt on as honest Men; but many times, though they get a great deal by their dishonest dealings, yet they spend it other wayes, there is a curse upon it, and it prospers not in their hands, so that many times they break and run away, and so all is lost; but as for thee, thou need'st not to fear, but that thou wilt pay every Man to a farthing; and by this means thou bringest down their price, and they look upon thee as an honest Man, and so thou gettest on both hands, and becomes greater than thy Neighbours. Then thou must be sure to bless and praise thy God for it, and say, that he lendeth thee good things: but yet this thou mayst observe to thy self, that it is the God of this World whom thou lovest so well, that hath given thee all this; but the vulgar People understand not this, but think that God sends it

to thee privately, and so thou art secure enough, and they think themselves blessed, if they can but come under the shadow of thy roof; which if they do, tis two to one if thou makest not them pay for it; but thou must let this rest in silence, and not betray thy good fortune.

Reader, thou mayst see by this time, if thou art not blind, how under a Cloak of Religion, many Men get great Estates, and the simple People understand it not; but this I must say, that all are not so, but generally all those that get such great Estates, do worship the God of this World, and only make the true God a stalking-Horse, to cover themselves withall; but I leave them to the true God to be judged at the last Day, although many of them believe it not, as I shewed you before.

There is one thing more that I have known to be carried on with security, and never mistrusted; if thou hast a report, it's no matter any further, for if thou shouldest buy a parcel of Goods, then thou mayest take out about a fifth or a sixth part, and convert it to thy own use; and when a Chapman cometh to buy the other, then thou mayst declare to him, that thou wilt tell him to a penny what it cost thee, and he shall know that thou wilt deal fairly and plainly with him, and that thou wilt not cheat any Man, but thou must have profit, and that shall be very reasonable, thou wilt refer thy self to him. This Man seeing thy fair dealing, as he judgeth, gives thee good profit, and here thou gainest on both hands also; for that which thou tookest forth was sufficient for thee to get, and the other that thy Chapman gave thee, was clear gains. Thus have I known a very good friend do, and if ever thou thinkest to be a good friend, thou must imitate the best.

I have two or three Rules more to instruct thee in, and I will leave thee to thy new way of Conformity, hoping that if at any time I have occasion to request thee to deliver me a message to the Church, thou wilt do it, and by this means thou dost ingage one to instruct thee further.

First, thou must know, that he that is a Man, must be so in all parts, for if any thing be wanting, he is not esteemed; for if a Man want his Apparel, he is not taken for such a Person of honour as he is; therefore thou must have a special care that thou art well provided, or else all that thou hast done, is but in vain; there-

therefore thou must observe that thou must cross the World in their fashions of Cloaths; for in this there is a weighty matter, and no small sin in the shape of Garments, although in the matter thereof there is none, save only in the forme; for if it be made like the Worlds, it is judgable, and not fit to come amongst friends, (although the Prophets; and Apostles, and Saints in old time stood not upon this, but went like them of their own Nation) yet this is nothing to thee, for these are a People that comprehends all the Prophets, and other Saints; yea, and God himself, only they could never comprehend an Angel, nor any other Spirit, yet they could Prophesie without either Angel or Spirit, but which way soever it was done, it was strange to me: But to proceed, first, when this way came first up, there was long-toed Shooes, and high-crown'd Hats; then they must wear short Shooes fit for their Feet, and low-crown'd Hats, which were more fit for their Heads: But now when others come to wear these, then thou must leave them off, and betake thy self to a great-crown'd Hat, big enough for an Asses Head, and broad-toed Shooes, contrary to the World, and then thou dost right; and if thou didst wear thy Cloak without a Cape, it would be the more out of the Worlds fashion, and so the better accepted with them, although it would be worse for thy shoulders; but thou must not regard that, if it be according to the truth.

The second thing is, that thou have no Ribbons nor Lace about thee; for if thou hast, Lucifer, the Prince of Pride, will keep his Court there in the sight of the whole World; and if thou hast any affection for him, thou mayst set open the door of thy heart, and let him sit there, and that will please him, and friends also; for he will cause thee to carry thy mind very high, and to conceit thy self to be some extraordinary Creature, and more pure and sublime than any other, that thou mayst stand in Authority, and Rule, to trample and tread all others (that saith and doth not as thou sayst and doest) under thy Feet, and by this means purchase to thy self great fame.

I would have thee take a pattern of Dr. Gray, for he is as perfect in that, as any I know; as also of his discourse and carriage: but thou must pretend to some extraordinary Revelation, as he did, when he was cast into Prison, that through the everlasting goodness of God, he had reveal'd to him the secrets of Physick, and

and now he was able to cure all Diseases, for which he was much
effected of all friends; not only for what he could do, but in
that it was reveal'd to him of God, when he was in Prison; when
as the truth of all is, that this God of his, was an old Gentlew-
man in *Winton*, Midliss *Black* by name, who (I believe) he
counted for no better than a Devil, whom he sold him for her
bargain, and cast him, and made him pay for his Revelations; as
also for his Doctorship, which he learn'd of her.

The last thing I have to instruct thee in, is, that thou dost not
question any of their Ministery about any principle in Religion;
for if thou dost, they will tell thee there is no question in the
truth, and that thou must wait to understand in thy self, and
they which seeks out to others, are wandering minds, and not
to be falsified; but thou must believe them as they speak in pub-
lick, for in private many of them can give but a small account of
their faith.

FINIS